
Saint Jude Melkite Catholic Church

1501 Brickell Avenue

Designation Report



Historic and Environmental Preservation Board

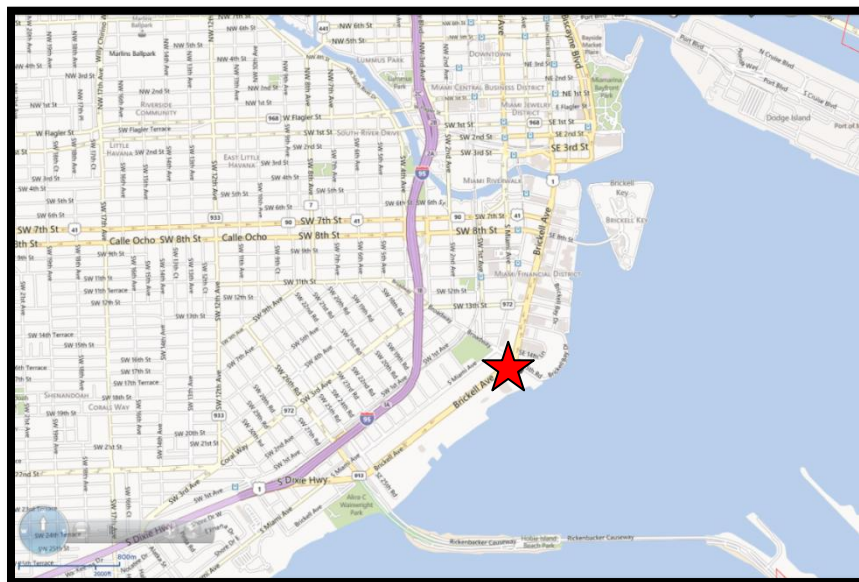
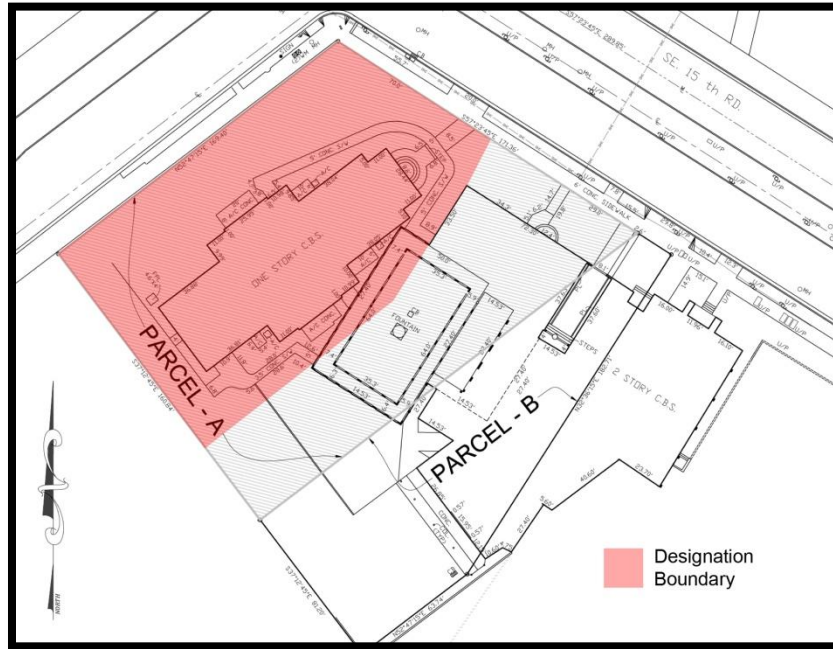


City of Miami

REPORT OF THE CITY OF MIAMI
PRESERVATION OFFICER
TO THE HISTORIC AND ENVIRONMENTAL PRESERVATION BOARD
ON THE POTENTIAL DESIGNATION OF THE
SAINT JUDE MELKITE CATHOLIC CHURCH
AS A HISTORIC SITE

Written by Marina Novaes
March 2013

Location and site maps



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I- General Information

Historic Name: Chapel of Our Lady of the Assumption

Current Name: St. Jude Melkite Catholic Church

Date of Construction: 1946

Architect: Dagit and Sons

Builder: McCloskey & Co.

Location: 1501 Brickell Avenue

Present Owner: DIOCESE OF NEWTON FOR THE MELKITES IN TH USA INC

Present use: Church

Zoning: T6-24-R

Folio No.: 01-4139-002-0011

Boundary (Legal Description): A signed and sealed survey describing the boundaries, area indicated in the site map, will be provided by the applicant to the city's historic preservation office for the record.

Setting: The church sits on the southeast corner of the intersection of 15th Road and Brickell Avenue, in Township 54 South, Range 41 East, Section 39 (USGS Quadrangle Miami 1988) in Miami, Miami-Dade County, Florida.

Integrity: Saint Jude Melkite Catholic Church possesses integrity of setting, feeling, design, association, materials, and location.

II- Statement of Significance

According to the National Register Bulletin "How to Apply the National Register Criteria for Evaluation, Criteria Consideration **A**: Religious Properties," a religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance. A religious property requires justification on architectural, artistic, or historic grounds to avoid any appearance of judgment by government about the validity of any religion or belief. Historic significance for a religious property cannot be established on the merits of a religious doctrine, but rather, for architectural or artistic values or for important historic or cultural forces that the property represents.¹

The chapel at 1501 Brickell Avenue, Miami was built in 1946 by the Sisters of "Our Lady of the Assumption", a congregation of French nuns devoted to the teaching of girls. The congregation was founded in 1839 by Marie Eugenie Milleret, in religion Mere Marie-Eugenie de Jesus (1817 - 1898), under the direction of the Abbe Combalot who she met in Paris; he was a well-known orator of the time who had been inspired to establish the congregation during a pilgrimage to the shrine of Sainte-Anne d'Auray in 1825.²

Combalot intended to found a religious congregation of women under the patronage of Our Lady of the Assumption that would work for the regeneration of the society through the education of young women as they would be the wives of future leaders and decision maker professionals. Marie Eugenie was not yet twenty years old when, due to her considerable intellectual abilities, she was persuaded by Combalot to be the foundress of the congregation.³

Father Combalot arranged for Marie Eugenie to have a period of formation in the nunnery of the "Visitation Sisters". This formation at the Visitation (Cote St Andre) was both spiritual and academic/theological, and counted as her novitiate. In April 1839, she returned to Paris to start her community life with a small group of young women in a small house in the suburbs of Paris. Father Combalot left the congregation in 1841, when Marie Eugenie was only 24; she

¹ http://www.nps.gov/nr/publications/bulletins/nrb15/nrb15_7.htm

² http://oce.catholic.com/index.php?title=Sisters_of_the_Assumption

³ Tjader, Sr. Clare Teresa. "A Saint Goes to College" Milleret Lecture at Assumption College, Worcester, MA. 2007.

assumed the leadership of Our Lady of the Assumption Congregation and right after, the first school opened its doors.⁴

The school's target group was the up and coming professional class: doctors, lawyers, businessmen and intellectuals – the ones considered the leaders of the new industrial society (the poor were left to the Jesuits). The Assumption Institution provided what people wanted and what the market required: a solid academic program and modern methods providing the necessary education that would enable a woman to take her place in society.⁵

Since its foundation the congregation has spread beyond France to England, Italy, Spain, the Philippines, Nicaragua, South Africa, United States, and other countries.⁶ The mother-house is situated at Auteuil, a suburb of Paris, in a former chateau. The daughters of many distinguished European families have studied at Auteuil as well as many Americans, who received a special training in the French language.

Mother Marie Eugenie died on March 10, 1898, now her feast day. She was beatified in 1975 by Pope Paul VI and canonized by Pope Benedict XVI on June 3rd, 2007.

The Assumption Congregation came to the United States in 1919 to open a boarding school for girls in Philadelphia, PA, the "Ravenhill Academy" and later in 1942, the "Academy of the Assumption" in Miami, FL.⁷

In Miami, the Sisters acquired the bay front property known as "Bay Haven" that was once the winter home of Arthur Brisbane (1864-1936), an American journalist who was editor of the New York Evening Journal and wrote widely in the popular press from 1897 to 1921. During the 1920s his daily column appeared on page one of William Randolph Hearst's papers; he held unorthodox views on many scientific and political issues.⁸ In 1932, Mr. Brisbane leased the estate of Mr.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ <http://www.assumptionsisters.org/our-beginnings.html>

⁸ <http://books.google.com/books?id=Ka3gef7Ec8C&pg=PA266&lpg=PA266&dq=arthur+brisbane+bio.+1864-1936&source=bl&ots=sbAC6lMQRe&sig=3-KxJp3TGxiVPKcOPUyMzKOqArM&hl=en&sa=X&ei=vlZ4UKtMhrT1BN6KgBA&ved=0CCcQ6AEwAige#v=onepage&q=arthur%20brisbane%20bio.%201864-1936&f=false>

James M. Jackson on Brickell Avenue from where he wrote much about Florida in his "Today" column⁹ until his death in 1936.

The Sisters started their mission in Miami in 1942 at the original Bay Haven house which was later demolished to give room to other buildings that composed the Academy of the Assumption complex which grew to have nine buildings of which only four survive to this day.

The Chapel of Our Lady of the Assumption (1946) was commissioned to the firm "Henry D. Dagit & Sons" which had already designed the Ravenhill Academy's chapel (1938) in Philadelphia, PA. At the time of its construction, a local newspaper announced:

*"The chapel, which is Romanesque-Gothic in style, was designed by the firm of Henry Dagit & Sons, Philadelphia. It is being constructed of reinforced concrete and will be faced inside and out with Indiana limestone. It has an exposed concrete ceiling, the first such to be constructed in the South which will have a stenciled color decoration on the exposed beams and arches. The chapel will consist of nave and transepts with one main altar and two side altars with marble facings. The altar rail will be of marble four inches in width, and the floors will be terrazzo. In the rear portion of the chapel will be the sacristy and workrooms. The area, which will be two stories in height, will be provided with priests' living quarters on the second floor. The chapel will have all the features of the churches of the middle-ages carried out in modern medium. It will be a private chapel for members of the community."*¹⁰

A chapel is "a small building for Christian worship, typically one attached to an institution or private house" (Oxford Dictionary). Chapels were very common in Europe in the middle-ages monasteries (or nunneries); the medieval monastery layout of buildings was grouped around an inner court called "cloister". Commonly, the buildings around the cloister were: a chapel, a refectory (dining hall) and kitchen, a dormitory, and a chapter house; some monasteries would have also a library, a school, and/or an infirmary.

Education was one of the most important roles of the medieval monastery as Christianity was a religion based on written texts and literacy was essential to allow the monk to fulfill his spiritual obligations. Nunneries, in particular, were considered an "educational" option for the daughters of the upper levels of the society who had only two choices at that time:

⁹ The Palm Beach Post – March 28, 1932

¹⁰ Miami Daily News, May 3, 1946. Second section

marry a man who could support her, or entering a nunnery. Some aristocratic women also entered nunneries in their later years.¹¹

The middle-ages period was a transitional time from the Medieval to the Modern era; the architecture was also evolving from a period of decline (dark ages) to a period of great achievements such as Gothic and Renaissance; Romanesque was the transitional architectural style of the time.

A widespread belief that the world would end in the year 1000 caused a lull in church building in the 900s, followed by a great architectural sigh of relief at the turn of the new millennium. Dating from the late 10th to the 12th centuries, Romanesque churches sprang up throughout Europe and pilgrims traveled many miles to visit them.¹²

The Romanesque church is characterized by a cruciform plan consisting of:

- Narthex or Vestibule: a separated area in the church main entrance;
- Nave: where the parishioners sit;
- Crossing: where the nave, chancel and transept intersect;
- Transept: the transverse arm of the cruciform church usually where secondary altars are located;
- Chancel or Sanctuary and Choir: where the religious sit to assist with the service;
- Apse: usually domed, semicircular or polygonal termination where the altar is located;
- Altar: place where the Eucharistic Sacrifice is offered;
- Pulpit: podium from where the Gospel is read (on the left side);
- Lectern: Stand where the Epistles are read (on the right side);
- Ambulatory: walkway around the apse where in some churches small chapels are located; and
- Sacristy: where the sacred vestments, liturgical vessels, and etc. are stored.¹³

The architectural characteristics of Romanesque churches are: stone tunnel or barrel vaulting of the nave; groin vaults; small windows; semicircular or round arches over windows and entrances and between the solid pillars or piers; cupola or dome projected over the crossing; portal or portico usually raised and opposite from the altar giving the parishioners the full view of the altar when entering the church; sculptures usually of saints on portals, capitals and other

¹¹ Forgeng, Jeffrey L. and Singman, Jeffrey L. 'Daily Life in Medieval Europe.' Greenwood Press. 1999.

¹² McNamara, Denis R. "How to Read Churches – a crash course in ecclesiastical architecture." Rizzoli International Publications, Inc. 2011. Pag.36

¹³ <http://www.fisheaters.com/churchbuilding.html>

surfaces; imagery with biblical passages; harmonious geometric proportions; simple exterior; solemn spaces; modest height; horizontal lines; multiple volumes; and thick walls and piers.¹⁴

Chapels were much simpler, commensurate to their function and size. Especially in France, where Our Lady of the Assumption Congregation is from, monastery chapels were built as simply as possible, basically consisting of a sturdy masonry building without towers or domes and little ornamentation; the cruciform plan was based on a square module of the bay determining the width and length of the nave, as well as the placement of the transept; the apse was usually square, thus, only the barrel vaulting along the nave (and aisles) with modest height would give some curvilinear movement to the interior; the windows were arched and usually small.¹⁵

Furthermore, it is important to highlight the significance and role of the church building itself to the Catholic faith. According to Denis McNamara, an architectural historian specialized in Catholic churches, "Architecture is the built form of ideas; church architecture is the built form of theology. ..Then it must be understood that liturgical architecture is indeed "liturgical", designed according to not only physical requirements of the ritual action, but to the very theology of the liturgy in all of its many dimensions. By definition, then, church architecture is intimately bound to the teaching of the Church and the traditions handed on from generation to generation."¹⁶

Bearing this in mind, it is understandable that the Sisters choose Henry D. Dagit & Sons Company to design their chapels (Ravenhill and Our Lady of the Assumption). Henry D. Dagit & Sons was established in 1922 when prominent Catholic Church architect Henry D. Dagit (1865-1929) added sons Henry D. Dagit Jr. and Albert F. Dagit to the firm, younger son Charles E. Dagit joined in 1925. ¹⁷ Henry D. Dagit & Sons was one of Philadelphia's most successful architectural firms specialized in Catholic churches and institutions.

The architect of Our Lady of the Assumption Chapel was Henry D. Dagit Jr. (1893-1981) who was born in Philadelphia and received a Certificate in Building Construction from Drexel Institute in 1913 and a Certificate of Proficiency in Architecture from the University of Pennsylvania in 1916. He worked with his father and brothers at Henry D. Dagit & Sons; after his father Henry Dagit senior died in 1929, he took leadership of the Company which became Henry D. Dagit

¹⁴ Ibid.

¹⁵ Moffett, Marion and Fazio, Michael W. "World History of Architecture" Laurence King Publishing Ltd. UK. 2003

¹⁶ McNamara, Denis R. "Catholic Church Architecture and the Spirit of the Liturgy." Archdiocese of Chicago: Liturgy Training Publications. 2009. Pag.8

¹⁷ http://www.philadelphiabuildings.org/pab/app/ar_display.cfm/22395

& Son in 1959 when his son, Henry D. Dagit III entered the firm and Albert Dagit left.¹⁸

One of Henry D. Dagit Jr.'s most significant designs is the "Cathedral of Christ the King" (1937-1939) in Atlanta, GA. This magnificent building was featured in the Architectural Record Magazine of 1939 as the "Most Beautiful Building in Atlanta." The cathedral was filled with stained glass windows by Willet Studios and was compared with the French Gothic Chartres Cathedral.¹⁹

Henry D. Dagit Jr designed a number of churches, schools, and institutions among the most significant are: Columba Church (PA); Blessed Sacrament Church and school (Savannah, GA); Immaculate Conception Chapel (PA) – Rosemont College; Transfiguration of Our Lord Church (PA); St. Edward the Confessor School (PA), listed in the Philadelphia Register of Historic Places; St. Ann's Church, Rectory and school, Landmark in Tenleytown, Washington DC; and several other buildings in the Villanova University (PA) such as Sheehan Hall, Dougherty Hall, St. Mary's Hall, and Gayer Hall among others.

The Dagits have designed over 300 buildings that were documented and added to the Philadelphia's Architects & Buildings Archives (Dagit Collection), some of which added to the Congress Archives as well.

When chosen for the reconstruction of St. Malachy's Church (1851), Henry D. Dagit stated:

"These examples [booklet] are presented for the purpose of showing how historic styles have been adapted to the conditions as we find them in our own country. Some will no doubt criticize the author for the liberty taken in rendering Gothic architecture in churches free of the obstructing columns of the nave, but this is necessary today, just as it was necessary eight hundred years ago to design a church with a long nave and interior columns; if it was proper in those past days to meet the conditions as they existed then, it is just as right and essential that the condition we have today be met and solved, and that our churches must be designed free of obstructing columns; when our architects grasp this we will proceed to a development of Gothic architecture and not a slavish copying of past moments and past conditions."²⁰

Even though Henry D. Dagit and his sons were expert in Romanesque and Gothic architecture and had a great understanding of the symbolism behind

¹⁸ http://www.philadelphiabuildings.org/pab/app/ar_display.cfm/22486

¹⁹ Graig, Robert M., "The Architecture of Francis Palmer Smith, Atlanta's Scholar Architect" The University of Georgia Press. 2012.

²⁰ Dagit, Henry D. "Church Architecture – The Work of Henry D. Dagit, Architect – 1888- 1908" MCMVIII

Catholic liturgy, they knew their time and the technology available to them. Their philosophy was not to copy great churches of all times but interpret the Catholic building tradition glorified in the Romanesque and Gothic eras, and adapt these styles to modern technology (absence of columns and use of concrete) .

Our Lady of the Assumption Chapel, today's St. Jude Melkite Catholic Church, was built in the right configuration, architectural style, and size appropriated to the congregation's tradition, purpose and legacy. Its architecture, scale and plan configuration were inspired by the middle-ages nunneries of France that had similar origin and aim as the Sisters of the Assumption. The chapel was designed by prominent architect specialized in Catholic churches Henry D. Dagit Jr., in the Romanesque style with all technological adaptations of modern days (absence of columns and use of concrete). The chapel is a unique example of Romanesque architecture in Miami.

Moreover, in the event of the Cuban Revolution in 1959, which placed Fidel Castro in power, the Catholic Church played a huge role in "Operation Peter Pan" (Operacion Pedro Pan), which consisted of a mass exodus of unaccompanied children from Cuba to Miami between 1960 and 1962. The whole operation was to avoid Catholic Cuban children from ending up in Communist hands and being educated by a Marxist regime. The program that later obtained the support of the U.S. government was orchestrated by James Baker (formerly head of a school for Americans and wealthy Cubans in Havana), Father Bryan Walsh of the "Catholic Welfare Bureau" (CWB), and the "Centro Hispano Catolico" at Gesu Church in downtown Miami. Fourteen thousand children landed in Miami during these two years and were placed under CWB care until they could be reunited with their parents what they naively thought would be happening shortly as they expected Castro to be overthrown soon.

The Catholic Church was responsible for the welfare of all unaccompanied children migrating from Cuba, in the beginning with the financial help of Cuban businesses, also recently arrived from Cuba, and later with the Federal Government help as well. President Eisenhower released an initial contribution of \$1,000,000 that grew to a monthly federal stipend of \$2,400,000.²¹ Since the operation took overwhelming proportions, all Catholic institutions were urged to help (130 Catholic Charity offices throughout the U.S.).²²

²¹ http://digitalcollections.fiu.edu/tequesta/files/2001/01_1_02.pdf

²² Sicius, Francis J Ph.D. "*The Miami-Havana Connection: The First Seventy-Five Years*". Tequesta Series.

With the difficult task in hands to find placement for the growing number of children arriving from Cuba in the daily basis, Father Walsh remembered in the article he wrote about Operation Peter Pan in 1971:

“As I drove home, the faith with which I had made the promise to Jim Baker was justified and God gave me a solution to the immediate problem, the first of many such answers to come. My way home took me by Assumption Academy, a private girl's boarding school run by the Sisters of the Assumption. I had never been in the place, but I realized suddenly that the school would be empty for the holidays and that about 200 children could be accommodated there, even if they all came on the same flight. I stopped and went in to make my plea. Mother Elizabeth was most responsive and agreed to allow us to use the school, providing everyone could be out by the sixth of January. I remember her remarking that she could not refuse such a request on Christmas Eve. She did not realize that many would be teen-age boys and I did not tell her. As it turned out, we never had to place boys there and the few girls we did place there were out by 6 January.”²³

The Sisters prompt assistance to the Peter Pan children did not stop there, after Christmas (1960), Maurice Ferre (former mayor of the City of Miami) offered a large house at 175 SE 15 Rd to accommodate the boys; the house was just across the street from the Assumption Academy and became the first all-Cuban receiving home for teen-age boys. The Sisters took them every day for lunch and supper.²⁴

Roman De La Campa, a Peter Pan boy who arrived in Miami in February 1961, remembers:

“I was sent to the home of Father Walsh, situated a few blocks southeast of downtown Miami, between Brickell Avenue and the ocean. It was a large, beautiful house, almost a mansion. It was also – fortuitously – across the street from the Assumption Academy, so I was able to see my sisters on a daily basis...- a daily routine was soon established. We would get up early, have breakfast across the street at the Assumption Academy, and walk downtown to a Catholic school named Gesu.”²⁵

Not only did the Sisters help Father Walsh in his endeavor to assist the Peter Pan children but they were also involved (on their own initiative) in assisting exiles from Cuba. Upon the revolution, Castro severed ties with

²³ Wash, Monsignor Bryan O. “Cuban Refugee Children” *Journal of Inter-American Studies and World Affairs*.1971

²⁴ Ibid.

²⁵ De La Campa, Roman. “Cuba on my Mind” Roman de la Campa, 2000.

the Catholic Church and expelled the Carmelite Sisters; the Sisters of the Assumption took them in as Sister Anne Clare²⁶ remembers:

"That same year, I am not sure of the month, you can check it in a 1962 yearbook, Castro expelled the Carmelites and they came to live at Assumption. Small partitions were set up in the science lab to serve as their cells and they lived there. Mother Elizabeth took them all to the doctors who took care of the Carmelites for free to help them. They were elderly and sick most of them."²⁷

Sister Anne Clare also remembers that that school-year (1961-1962) the Assumption Academy gave "something like" 45% on scholarship (well above average), even though she does not know how many were given to Cuban girls as this matter was never discussed on principle.²⁸

Operation Peter Pan ended in October 1962 with the Cuban Missile Crisis that interrupted all air traffic between Cuba and the United States.

The Sisters of the Assumption actively participated in "Operation Peter Pan" and were engaged in helping the Carmelite Sisters that had been expelled from Cuba upon the Cuban Revolution which was an event historically important to the City of Miami, State of Florida, and the United States evidencing significant facts in world history as the Cold War or World War III.

In addition, Sister Beatrice²⁹ recalls when Mother Teresa of Calcutta used to come for long stays at the Assumption Academy, she remembers well since she was the one to give up her room for Mother Teresa.

"When Father (later Bishop) Romero was living at Bay Haven – I believe that was in the seventies – Mother Teresa used to come. She would stay for a week or so and spent long hours in the chapel, often writing."³⁰

It is also proper to note that St. Jude complex of buildings sits on a high probability archaeological zone. Even though an archaeological test would need to be undertaken to confirm the existence of prehistoric activities in that exact location, the complex is located between the bay and high ground. Wherever high elevations occur near water, there is a high probability that the location will yield important information in history or prehistory. Other areas in close proximity to the church have already yielded a number of historic and

²⁶ Sister Anne Clear was the acting Principal; she arrived from Paris on August 1, 1961.

²⁷ Kitty Barkett, e-mail message to author, February 27, 2013.

²⁸ Kitty Barkett, e-mail message to author, February 28, 2013

²⁹ Sister Beatrice was a Montessori teacher at the Assumption in the 70s.

³⁰ Kitty Barkett, e-mail message to author, March 15, 2013.

prehistoric sites.³¹ The archaeological sites close to St. Jude are well known by Miamians, they are Santa Maria archaeological site (1814 Brickell Avenue) and the Miami Circle at Brickell Avenue and Miami River's mouth.

A decline in enrollments, Cuba's turn to Communism, the opening of other private Catholic schools, a trend away from all-girl schools, and a shortage of nuns contributed to the decline of the Academy of the Assumption, said Father Bryan Walsh, and led the school to close its doors in 1976. Prior to its sale in 1977, the chapel was been used by St. Kiernan's worshipers.³²

The property was put up for sale at \$4,400,000 which was considered high at the time, the property then was divided and sold separately. The Saint Jude Melkite Catholic Rectory made an offer to buy the one-acre portion of the property which included the church building and parking. The Sisters accepted the offer without ever disclosing the price negotiated.³³ A year later, in 1978, the school's ground and buildings were sold to a New York investor that demolished the school to build a 41-story luxury condominium.

The Melkites (or Byzantine rite Catholics of Middle Eastern origin) are the descendants of the early Christians of Antioch (Syria). Antioch was one of the first cities to become a center of the Christian faith. It was in Antioch that St. Paul started his first apostolic journey, and before Peter was in Rome, he was the head of the Church of Antioch.³⁴

With the seventh century onslaught of the Islamic conquest of the Middle East, the Melkites found themselves under non-Christian domination. During most of this first Islamic period the Melkites were well treated as a "protected people", but they were frequently denied all civic and social rights. When the Byzantine Empire re-conquered the Middle East, the fashions of Constantinople were incorporated into the liturgical life of the Melkite Church. Between 960 and 1085 A.D. much of the imperial style of Constantinople became a part of the Melkite ritual. Despite the now close ties to Constantinople, the Melkite people never broke off relations with Rome and with the Pope.³⁵ The first Melkite community in Miami began as a mission in 1966 and has had the support of the Archdiocese of Miami ever since.³⁶

³¹ Jeff B. Ranson (Miami-Dade County archaeologist), e-mail message to author, February 21, 2013

³² Oglesby, Joe. "Historic Church's Pending Sale Leaves Bride-to-Be in Waiting" Miami Herald. May 10, 1977.

³³ Ibid

³⁴ <https://melkite.org/faith/faith-worship/the-melkites>

³⁵ Ibid

³⁶ <http://brickellhomeowners.com/news/winter2008/BHAWinter08.pdf>

On February 20, 1977 with the permission of the Sisters of the Assumption a first mass (Divine Liturgy) was celebrated in the chapel by Archbishop Joseph Tawil. On July 1977, final papers were signed closing the purchase of the Chapel of the Assumption, St. Margaret Hall, and St. Elizabeth Hall. In 1978, the church was rededicated as St. Jude Melkite Catholic Church and finally, in 1980, the congregation negotiated with the owners of the Palace Condominium in the acquisition of the old auditorium located next to the parish house in exchange for land in the rear of the church building.

Today the Church assembles more than 1,000 worshipers on a busy Sunday or feast day, and regularly involves more than 1,000 families including many Hispanic that attend services in Spanish offered every Wednesday.³⁷ The church also holds services in Arabic and [of course] English.

³⁷ Ibid

III- Description

This Romanesque chapel was built of reinforced concrete and is faced inside and out with Indiana limestone. It has a coffered concrete ceiling with exposed beams and arches (slightly pointed). The chapel consists of nave and transept with one main altar and two side altars with marble facings. The altar rail is made of marble, and the floor is terrazzo in different colors and geometric patterns. The chapel entrance is raised and opposite to the altar which allows full view of the altar once the parishioner enters the nave through the narthex. The sacristy is located in the rear portion of the chapel, the two-story block provides a priest's living quarter on the second floor.

The Spanish tile gable roof has a cross in the frontal gable ridge roofline with a dentil molding below it. The main entrance has flanked wooden double-doors with stained glass crowned by a cartouche which is topped with a niche containing a statue. A rounded three-step stoop with iron rails conducts the parishioners to the narthex in the main entrance. A barbed quatrefoil window is above the statue's niche.

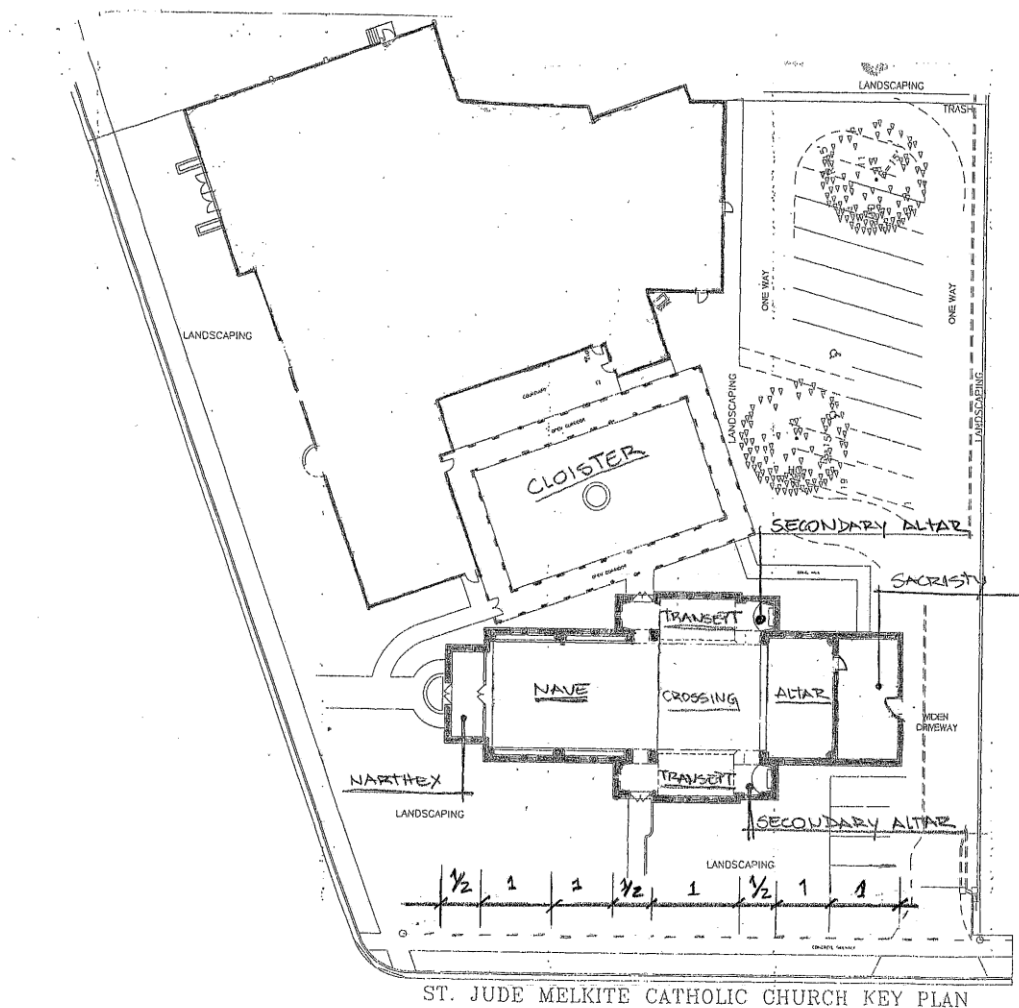
The simple harmonious horizontal west façade (Brickell Avenue) consists of multiple volumes distinguishing the narthex, nave, transept, apse, and sacristy locations succeeding a square modulation in the proportion of $\frac{1}{2}$, 2, $\frac{1}{2}$ -1- $\frac{1}{2}$, 1 and 1. The projected Transept façade has buttresses on both sides; a secondary entrance is located on the north buttress which is topped by a small quatrefoil window, a narrow stained glass window is on the south buttress. The Transept main body contains three narrow long arched windows, slightly pointed, capped with two small round windows in between. A cross gable tile roof covers the projected transept and shed tile roof covers the buttresses.

The nave and apse fenestration consist of a set of two long narrow slightly pointed arched windows topped with a round window in between, two sets along the nave and one at the apse part; the narthex portion has two small long narrow windows. All windows are stained glass windows with the exception of the sacristy section that has metal frame square windows on the first and second floors.

The back façade consists of a two-story adjoining block with hip tile roof, and a central door entrance with a square window at each side. The second floor has three square windows. This rear portion is shorter than the rest of the chapel. A barbed quatrefoil window is on the front-facing gable.

The East façade mirrors the west façade with the difference of a covered hyphen pathway connecting the chapel with other buildings around the cloister.

The chapel's interior is solemn and cozy, due to its small size. The floor plan is composed of a square module that determines the width and length of the nave, the transept location and the apse which is also square. The chapel is harmonious and has geometric proportions. This Romanesque chapel has all characteristics of middle-ages chapels as anticipated by the architect.



IV- Application of Criteria for Designation

Saint Jude Melkite Catholic Church derives its primary importance from its architectural, artistic and historical significance as it relates to the historic heritage of Miami and possesses integrity of setting, feeling, design, association, materials, and location. The property is eligible for designation as a historic site under the criteria (3), (5) and (6) as numbered in Sec. 23-4 (a), of Chapter 23 of the City Code.

(3) exemplify the historical, cultural, political, economical, or social trends of the community;

The Sisters of the Assumption actively participated in "Operation Peter Pan" and were engaged in helping the Carmelite Sisters that had been expelled from Cuba upon the Cuban Revolution which was an event historically important to the City of Miami, State of Florida, and the United States evidencing significant facts in world history as the Cold War or World War III.

(5) embody those distinguishing characteristics of an architectural style, or period, or method of construction;

Our Lady of the Assumption Chapel, today's St. Jude Melkite Catholic Church, was built in the right configuration, architectural style, and size appropriated to the congregation's tradition, purpose and legacy. Its architecture, scale and plan configuration were inspired by the middle-ages nunneries of France that had similar origin and aim as the Sisters of the Assumption. The chapel was designed in the Romanesque style with all technological adaptations of modern days (absence of columns and use of concrete) as intended by the architect. The chapel is a unique example of Romanesque architecture in Miami.

(6) Are an outstanding work of a prominent designer or builder.

The architect of Our Lady of the Assumption Chapel was Henry D. Dagit Jr. (1893-1981) who was born in Philadelphia and received a Certificate in Building Construction from Drexel Institute in 1913 and a Certificate of Proficiency in Architecture from the University of Pennsylvania in 1916. He worked with his father and brothers at Henry D. Dagit & Sons, after his father Henry Dagit senior died in 1929; he took leadership of the Company.

One of Henry D. Dagit Jr.'s most significant designs is the "Cathedral of Christ the King" (1937-1939) in Atlanta, GA. This magnificent building was featured in the Architectural Record Magazine of 1939 as the "Most Beautiful Building in Atlanta." The cathedral was filled with stained glass windows by Willet Studios and was compared with the French Gothic Chartres Cathedral.

Henry D. Dagit Jr designed a number of churches, schools, and institutions among the most significant are: Columba Church (PA); Blessed Sacrament Church and school (Savannah, GA); Immaculate Conception Chapel (PA) – Rosemont College; Transfiguration of Our Lord Church (PA); St. Edward the Confessor School (PA), listed in the Philadelphia Register of Historic Places; St. Ann's Church, Rectory and school, Landmark in Tenleytown, Washington DC; and several other buildings in the Villanova University (PA) such as Sheehan Hall, Dougherty Hall, St. Mary's Hall, and Gayer Hall among others.

The Dagits have designed over 300 buildings that were documented and added to the Philadelphia's Architects & Buildings Archives (Dagit Collection), some of which added to the Congress Archives as well.

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VI- Photographs



